

Monday, January 9, 1967

M 1110

Must Remain in
Transcription Room

Mr. Nyland: Well, Stephen how does it feel to be back?

Stephen: I can't say, there is a lot of feelings.

Mr. Nyland: Can you feel it? Can you tell us something about Berkeley?

Stephen: There are very nice people in Berkeley.

Mr. Nyland: What nice people we have in other groups. What else? Supposing you had to give an unbiased opinion of the group as you met them and as you attended a few of their meetings and not only the nicety of the people, or how well they spoke or the kind of language they used which was so flowery, you know but as far as Work was concerned because they represent at the present time something that they try to keep going and they are dependent of course mostly on their own, the different people who get there, those who are interested and to their amount and to their extent of their knowledge they try to maintain ideas. So, for that the group has to have a certain characteristic and when one thinks about the group one has to be free to judge it from their standpoint, is it living up to what a group should be. You see, and this is what I mean.

Stephen: My comparison would be the group here.

Mr. Nyland: That is not fair, because there is no doubt that I furnish a certain characteristic, so when that isn't there the group is a little different. You see, so you can't compare that way. A group can be without a leader or it can be with several people who try to lead or it can be haphazard. (Now usual) when it is like a little tea party or a group starting in the very beginning where other people talk and () And by the way I want to tell you I got the first tape from Portland which is where that reminds me because that tape was a conglomeration

of all kind of voices, you couldn't hardly hear who was speaking and still very interesting because they have been reading from All and Everything at the end and they were discussing it and everybody was expressing an opinion of what was objectivity and what was really meant by Work and how could they observe and they got stuck on the word observation time and time and time again and examples given of how they already for twenty or ten years had been observing themselves and so forth, that was very interesting. Now that's a beginning of a group, a little hysterical, a little enthusiastic, certain ideas that are bantered about and caught by one or the other and again sent back. You see, exchange of certain things, that of course is characteristic for a new group who doesn't know very much as yet and also not allowing someone else to finish the sentence and butting in. Now that was not true of Berkeley because they allow each other to speak and the impression one gets from it and that I get from tapes of course is that they really are quite fundamentally interested and whenever there is a question they try to answer it to the best of their knowledge. That I think creates among them an atmosphere that without any doubt you found, it was alive and it was very good. I talk about that because next week you'll be in that same kind of a boat and you'll have to, probably you have already made up your mind of what to do because it is responsibility which all of you have to share and those who are not willing to share that let me ask you not to come. When you come to the group next Monday, you come and you will know that there will be someone else or a few people who will try to maintain a level of conversation and surely will try to adhere to Work as they understand it and you ask questions for those who would like to be informed or a little bit more enlightened and that of course is quite correct. But your attitude has to be a questioning one, not argumentative. It's fairly easy to argue about

ideas and particularly when those who try to answer it are not always so sure of their feet, that they know exactly how to answer it and perhaps it may sometimes look as if when they try that they don't know exactly and that therefore it would be fairly easy for anyone who wants to be a little critical to pick it up at that point and say now what do you really mean by that and so forth. None of that business, you want to listen, you try to get whatever you can and those who will talk they will talk the best they know how and if it is not exactly the way you think it is or should be there is no argument but only a questioning attitude; is it right, I have this and this as experience would you explain it to me. The people who will answer are older than several of you who might ask questions and it is always the kind of a proper attitude of what one should have towards those who have been exposed to the ideas for a longer time and perhaps because of that may know something. It does not mean necessarily that they do know because it is quite possible to be in contact with ideas for years and years and years before anything starts to penetrate about the necessity of Working and there are of course many examples of such people who with the best of intentions simply sit and listen and let it go in and enjoy it to some extent and when it comes to the practical application of Work they haven't done very much and as a result if such people would answer you they could only give you a little bit of theoretical knowledge perhaps logically explained or maybe in a very nice way but nevertheless it will not be sufficient for you if you are honestly trying to find what to do and application of Work in your daily life. So you have to be extremely careful that you have the proper attitude towards those people that even if you think that they really don't know and even if you have the conceit of thinking that you know better that there is still a relationship between those who come new, more or less, and those who have been in

contact with Work and as honestly as they know how, for several years. So there is respect that you have to have, you come with respect, you come also not to be heard yourself, you don't have to show off, you don't have to tell - I'm now talking to those who are rather new in this group because there are several and we have never really talked about the proper attitude of how people should be when they come into a group rather new and want to find out about Work and particularly then when I'm not here so that I'm not able to stop you that you might be carried away a little bit by wanting to express whatever your experience may have been which most likely has nothing to do with Work but it may be interesting and in which you of course could be interested and then I say you would like to show off or to want to make an impression or to think that it is necessary for the others to know how wonderful you are and so forth. Forget about that, it is a question for you, you want to know about Gurdjieff, you want to know about ideas, you want to know about Work, you want to find out how to use them and what to do in your life and not necessarily to enlarge your theoretical knowledge because you can, you can acquire that by reading here and there, and also it is not necessary to show other people what a marvelous brain you have because they are not interested in that. Those who will answer are interested in wanting to communicate for your benefit, again I say it for those who are rather new, for your benefit something that is () their own experience and they will tell it to you in the best way they can and you have to make allowances because in the first place you don't know enough and in the second place you have to have consideration for those who attempt to talk about Work. Because you to try to talk about it and try to explain it is not an easy matter, one has to know a little bit of a perspective in Work in order to balance the ideas that you might have, sometimes when a question is asked it may be very easily answered in only one little

direction and perhaps the answer may be quite right but it may not be balanced enough by that what really belongs to a question and give a little bit of a background and before that is possible one has to wade through a great deal of experience, of that reason also you have to be extremely careful about yourself not to be critical. Whatever is needed is an open mindedness, a willingness to be told, a willingness to be open to see if that what is being discussed can be of use to you, to yourself, not to anyone else, not to criticize what is being said to someone else, not to criticize that you think you know it already better, if you do find keep it to yourself and use it if you actually think you know more, go ahead, no one can object to you wishing to Work and to use the ideas for your own benefit, that's what you come for. So that also, even if I'm not here, that you will have a chance at the end of an evening to take home something, it is like food for you, that you then if you possible can and have understood it that you can apply it in your daily life again and again during that week and when there were deficiencies or things that you did not entirely understand that at the next time you come and want a little further elucidation again on that same kind of a basis. Once and for all you must know that this kind of Work requires quite a number of years before you start to understand what is really meant and many times during that kind of a process even with your honesty and seriousness that you apply it many times you will change your definitions or you will try to find different words for whatever your experiences may be and that it is not such an easy matter even to put things under words or to formulate them in a clearly enough way so that they become logically built up in your own brain so that they can be used and sometimes as you also note that what is your experience and things that you really know but that you don't know with your head, you have known relative because your heart or your emotions were involved in it, then in such a case it is extremely difficult to

put it into words and it behoves one every once and a while to sit quiet and say, ah, maybe that is it and then go home with that what you should try and it will depend entirely on your attitude of how you come, to go home with something that you will not forget and that during the week, the ensuing week, that you will try to remember and then try to apply it. Now I said the other day, last week, that some one else might sit in this chair. Well, for tonight I will still stay here but at the same time I will ask, -is David here? ah yes, David, you know now David, imagine that you sit in this chair there, does that require a great deal? Not when everybody looks at you and says, oh he's sitting in that chair, let's imagine. Who has questions and David will answer or David will direct it and I'm one of the audience. Not long, I won't be silent you know.

Q: There seem to be times when possible, when I am not making a conscious attempt to Work, when something happens and after it happens I realize that maybe for a moment I saw something or more clearly or I was a little more alive to, a little more alive or alert. There are other times when I feel great desire or energy, I don't know exactly where I feel that this is the time I should do something, that I should Work but often I find that either as in the first case it's gone by before I can use it to help me Work or as in the second case I don't know how what to do with it and I have a strong desire to use it. Sometimes I will then ~~at that~~ after this is over, after either it is over or I will try then, well try observing yourself Fred, try to observe your posture, your gesture or facial expression or tenseness of voice or tone of voice or, but I don't know if I'm, if this is the right approach, if I should some how or other be able to use that what ever it is more directly, I don't know.

A: Well, David that's a nice question.

David: The first part of having experienced something and then seeing it afterwards as being alive I think happens, and we know this happens but it's a little late, we have the taste of, for a moment, of being present. The second is I think where you want to do something, you want to take advantage of the moment where you do feel an energy and you know these steps, you know the, what to observe, the functions and at the same time I think, my impression is that you start thinking too much rather than immediately doing it while you have it, do it right there, you have the energy, you have the inspiration if you want to. Put into practice without trying to achieve any results, without trying to picture what you're going to get, put it to practice immediately, right then and there in a physical activity as has been said. And capture without trying to get any particular result, just the doing and be there and observe your function, whether it's a movement, a movement is good and as we've spoken about slowing down but do it right there and don't let the mind say well what should I do with this and that and then it's lost and I feel that the mind can interfere by trying to rationalize and plan but there's enough data previously in you that you can implement this and hold on to this, try to hold it.

A: Supposing David that he doesn't want to do that?

David: He said that he felt something different which seemed to imply that - maybe I'm missing the question now.

A: No, I don't think you are, I think that he has the difficulty that he already has all the data and that there is perhaps a little bit of a haphazard way of considering posture or tone of voice or so forth but I don't get out of the statement the realization that he wants to do something about himself.

Q: This is what I worry about myself, or I don't know if worry is the right word

A: Well you happen to think about it and you consider it, you're a

little concerned but you're only a little concerned, you know, it's like a little theoretical statement, I'm pretty bad and no more, you don't lose any sleep and you don't do anything of course to punish yourself, you only make the statement, you live with it.

Q: ()

A: Well then that's not affected, you accept still the fact that you don't work.

Q: Yea, I don't have the force to push it.

A: No, you're willing enough to admit it and anyone arguing with you you would agree that you are as I say pretty bad or rather that it would have been awfully nice if I could do something about wanting to wake-up but I just don't and the next remark would be, 'it's my nature! I cannot help myself, I'm just like that, I see it, I should but I don't do it.' You see, it's more like that Dave that I feel. It doesn't help to say okay, now you go and work, now you know enough and even if you want to slow down you become observant of your body and so forth, there is no wish, no real wish. The real wish is based of course on the realization what I am. So if I don't have the wish I don't know enough about myself or rather even that what I do know I don't see critically enough to stir me. I still accept myself the way I am that is why I can still live with the fact that I should do certain things and I don't do them. If there is something in me that is a little bit more, let's call it conscience stricken of that what I really am and I start to dislike it and I dislike it heartily I really come to the conclusion that that what I am is the state of, let's call it, sleep but in any event it is not becoming to a man. So I have to have a picture of what is really an aim and that makes it very difficult because one wants to postpone this description of an aim in order not to be too much poked^{in the ribs} with it. By that I mean that I rationalize all the time about the way I am with-

out wanting to take the responsibility for it. But I come to the conclusion that there is a point at which I must become responsible because (on the one hand) I can be what I am and surely I can say it is not my fault, I can explain it in many ways and it may be the result of my parents or my bringing-up, education, whatever experience I've had, all of that, I live in such and such conditions and they were so difficult because I had to suffer and how dear I am and poor me I cannot help what I am, you see? For all of that what I have experienced I will say that I don't want to ~~take~~ the responsibility. I find myself with that, I accept it but no more because I'm not going to use it for some other kind of a reason or in any event to use it as a basis on which I now will stand and then want to look forward to a possibility in which I could become responsible for whatever I do. This is the real change that must take place in one and until that is there, until there is a desire that I want to do something and that there is a realization of the necessity of doing it I will never work, I will continue in the same way with the rationalizations anyway I like, satisfactory to me, as I say I won't lose sleep, I don't even feel I will have to pay for it. To some extent I am so smug about it that that what I am I accept and I live with it and there is no further desire to want to change it because I accept it. What is it really that could start a person in the different direction or at least that I could take myself for whatever it is and again accepting it with something left in me that wishes to continue to live. So it not a question of being vivacious or noticing or having life in the realization of what I am there has to be a little additional for something that I don't have as yet. That I would call an ambition, something like an aspiration towards something not existing but it really could be felt by me when I know that that what I should aspire to is a necessity for the further living of myself. There are many ways by which intellectually I could describe it for myself, I say if I don't grow up well, I will be

always like this. If I don't grow up I will get exactly what I am supposed to get which is very little because there will be nothing else but a repetition of what I am now. Intellectually I can describe the kind of person I would like to become and still sit in front of a fire-place and look at the flames and not be stirred. Something has to be as if when I am living in a house all of a sudden sounds an alarm and that there is maybe smoke as if fire is there or something else and all of a sudden I get up because, why?, because I'm in danger. You see the realization of this kind of a dangerous thing that when I stay in an unconscious state I'm really in danger, I'm in danger of losing my life. You see, the continuation of that what is ordinary, unconscious existence will make me lose my life when I die. There is no question about it because there is absolutely nothing to hold onto it and it will disappear and I will disappear and many times when I think about that such a question can go over into one's feeling because then you say, this I don't want. Now your mind can help you and the realization that everything you have done so far also would be lost and particularly when you start to imagine yourself grown up twenty years from now and still being in the same state that then you say is that an ideal I am willing to accept for myself or not. It is a difference between a ~~child~~ boy who wants to grow up and who as yet is not full grown physically who want to eat crispies or whatever it is he has to eat in order to grow, or spinach even if he doesn't like it, or cod-liver oil, in order to have stronger bones, his desire is to grow up physically, to be a man the way he imagines a man to be. Psychologically each person has to come to a point where he considers the possibility of becoming psychologically a man; and each person at any one time of his life has to sit down and try to describe what he understands by being a man. To some extent one has to become quite serious about it because ordinary life will not usually allow it and you will accept the way it is simply

because it happens to be like that and as long as you can get away with it you will continue to be lazy. If you sit down however and you try to trace what your life is going to be it may not be so glorious and there may be a little apprehension of what might become of you and to what extent have you at the present time self-respect; this is the quintessence, to what extent do I really value myself and to what extent is it necessary to keep that value, preserve it and if possible to increase it. Religiously it would be quite easy because religiously it is held up to me if I don't work I don't go to heaven and I will go to hell and the picture of God and the Devil sometimes is very clear. But when one is not religiously inclined or when it is just like a philosophy it makes it extremely difficult for oneself to decide the result of which what is right and what is wrong because everthing seems to be quite all right from any kind of a standpoint. What is it really that can force a person to wish to Work, the desire to create and creation can take place in many different directions, intellectually as well as emotionally, if one is interested in making things, if one is interested in thinking things through and building up a logical system which for me is satisfactory as far as my mind is concerned, if I'm interested in creating something with my hands, if I'm interested in creating a piece of art, if I have a vision that there is something in me that I would try to communicate to the present generation and perhaps afterwards, after I die, if there is in me a wish to create that what I think is needed for me in order to reach fuller developement of myself as a person. Now we come very close to a religious aspect of it, at the same time it is a very practical one because it brings me back to the point - am I what I am now? - satisfied with the way I am or do I believe in growth in the possibility for myself of becoming something that I am not now, of which when I have aspiration I realize that I have the potentiality. You see Fred, at such a time you sit quietly by yourself and you have to come to a conclusion, I don't care

how you reach it and maybe you cannot reach it immediately and it may be possible to have it on the tip of your tongue many times and to sit quietly and allow these kind of thoughts to come and to enter and to be considered and the kinds of feelings which may be a little contradictory to take hold of you and to allow it; at such a time to be very quiet, to come to yourself, simply to sit silently, to be relaxed, to let as it were and if possible something enter into one, under the influence of that what in one's good moments one would call the possibility of growing toward something not existing but which is higher than I am at the present time. You in that sense this question of becoming, what is now becoming for me as man, in what respect do I now perform different duties, obligations, the necessities of ordinary life, that what is now a relation of me with different people, that what is a relation of myself towards myself, what is the requirements for me to be the way I wish to be as a man grown up out of that what I now am and realizing simply that I don't have much desire even to Work, ^{there} that is still something that asks a question of me, why is that I am that way, how is it possible that I could continue to live in that kind of condition. You see, that will create in one an aspiration towards the possibility of doing something, to make something of oneself and create in oneself for one's own life an ability which at the present time doesn't exist but which surely at certain times is quite desirable. Sometimes you have to wait, that is maybe you have to live with it or the statement to yourself that you are this and you are that and you cannot and you keep on telling this honestly, I cannot do it, I cannot possible Work, I don't have any wish but say it, say it with all your heart so that there is no question about it, that you yourself don't argue about it, that that for you become an incontrovertible fact, that you would accept because that is what I am as it is being shown by my behavior. Very soon after that if I insist on saying that you will

see that there is a question that comes in, there is a doubt because you really don't want to believe it, there is another part in you that says no it isn't and that other part is only a little bit weak. This is what I meant, there is an energy that ^{main} ~~main~~ maintains me in my life and there has to be a little bit of life energy left for the possibility of seeing if that what has been given to me as talent can be multiplied instead of being buried in the ground, in the soil. I say it takes some time before one comes to that conclusion but you have to be quite serious about it because if you don't take this opportunity I would almost say now, then you will get used to the idea that it cannot be done and after another couple of months you will have less and less interest and again as it goes further you will again adjust yourself and pretty soon you will come to a state of where you are perfectly willing to allow yourself to be asleep and not wish to be wakened up and you even then resent anyone making a poke in the ribs as I say that that is really what you need. You come to that conclusion, the question now that still is inherent in what you said, each moment is a moment of opportunity, don't worry too much about what you have missed, it is finished, there is absolutely nothing you can do about your past, all you can do is to stand on it, there is no use recalling it, it can be recalled if you wish in order to produce at this moment a different state in which then the ~~re~~energy of the recollection will help you to produce it now but each moment of time as it flows through you in the moment of an opportunity to wake-up if you wish at that time and don't loose energy by saying how sad, how this and that, how you did not use it, okay, you didn't use it, finished, don't think about it. You know there are two faces to the God Janus, backwards and forwards, when a man becomes wise he blindfolds one of such faces and the face that is looking backwards is blindfolded and because he used to have four eyes he ~~now~~ has only two but because the energy is not used for the two eyes which were back wards his increased vision with that what he can now use can amount to the

wish to wake-up. That's the use of having past and future connected in the presence of one's being and when I now wipe-out as it were without wishing to consider the past in the present I have now more possibility of seeing in the future of what might become, that is coming to me, coming towards me, that in that moment of the present I wish that the future for me becomes such that I will be able with the increased possibility of light as coming through my eyes, it will enable me at that time, really, to perceive and to wake-up to myself, all right?

Q: I'll try.

A: Yes, that's all one can say.

Q: (), I have no business being in the group.

A: What is wrong with the question?

Q: When you answer as you did then, because I have no aspiration to be free of earth, I have no desire whatsoever to be free ()

A: But Anne, whatever the question and answer was from his state, you think I would answer you the same way?

Q: Certainly I know () not as sincere as I am (?)

A: Do you think it is necessary to have aspiration?

Q: Well, there are different aspirations,

A: No, the question is that there is an aspiration in the wish to accept oneself in the way one is. There is already aspiration in not wanting to look at something that is like a complaining about that what has happened. There are many ways by which aspiration takes place, for him I had to link it up with what might be in the future possible for him. For you it's a different thing, for you it is a realization of where you are where you have already certain responsibilities which have to be fulfilled and the way you can wake-up is to be united in that what you are doing with all the centers of yourself becoming one. That will give you at that time a satisfaction again for which you then, not only become

responsible but on which you can stand and wishing for that kind of unity in the future if you possibly can make it - it's quite a different thing, Anne, but it is much more based on the realization of that what I am doing at the present time and to do it in such a way that it really has value for you. Leave the word aspiration out, it has no particular value and only if I can link it up with that what I aspire to when I know what I am but when I know what I am and that requires for me to become as much unified in doing it then I will find a satisfaction in that unity. You understand what I mean? Don't consider yourself as not being worthy, each person has a form of his life to lead in which ever way he can live it, to that extent will he become responsible for living it, each person has in him the possibility of the beginning of a conscience in accordance with which all his energies have to be judged to be used in the best way possible for one wherever one ~~go~~ can, in what ever direction that is given to one and the requirements of that kind of a direction is very often determined by the conditions in which I happen to live in life and when I can say towards that what I must experience and what seems to be the responsibility of my life if I can say 'yes' to them I have regarding that a definite attitude and that for me will give me a balance within myself. Never mind if things cannot be explained in words and don't question this whole idea of an aspiration, inspiration, silence, kesdjan, soul and so forth, forget it, I feel, I am alive, I have life in me, with this life I will do now what I can in the place where I am, in accepting what I can and then when in that it is necessary for me to look a little forward to the possibility of what might become, I don't want to call it aspiration and only that is what the realization of what I am logically can grow out, do something that at the present time doesn't exist as yet. One can have each day, for each day a wish to live it, as long as that is there one belongs in a group. All

right, you understand? It is so difficult sometimes you know, to explain things in an intellectual way with a little bit of feeling and then at other times to explain in a feeling way with a little bit of intellect. Therefore you have to take things for your own the way you are and to link up with that what you are whatever you might hear and to take out of all of that whatever at this moment applies to you and the rest that doesn't apply, don't get stuck on it, it may apply to someone else. All the possibility of man's life are being lived at the present time by everyone on this earth. We represent just a little bit of a segment, very, very small segment and nevertheless all our personalities are quite different, we have different attitudes and different ways of being brought up, even astrologically being different, even the way we have acquired characteristics of course as personality, none of us is really alike, in the many aspects of manifestations, many desires and many things that we give into, that we indulge in or that, you might say, we are strong about or that we will resist and therefore it is difficult to judge about each other and out of the totality of certain things as ideas are talked about it may be quite possible that many of these aspects do not immediately apply to me or to anyone else and that for me it is necessary to select out of such totality certain things that at this moment can be useful. I would almost say even if it is only one word, even if it is perhaps sometimes not even the word but the way it may be said at the time that it starts in you a certain feeling of that what really is and you know this, if it can stimulate in you a feeling of a certain kind, a feeling which of course has to be a little bit more than just ordinary ~~just~~ a little bit of a like or a dislike, something that is more essential, and with which one does not at the present time and many times, one doesn't want to have it mixed up with any possibility of putting it in words at all because you know that

many times the feelings are not at all willing to be encased in a word, one must live with them and they are for one a form of life which ultimately is the most important part because it is much more important compared to one's intellect. The way I feel, that is the way I face the world and the more I now can extract from the feelings I have with the aid of a few words and the aid every once and a while of a few activities of my physical body that then out of that I distill something that gradually becomes defined, out ^{of} that I become a little bit in my feeling sense a little bit more essential and with that of course not only will I become more sensitive but also the quality of such feeling goes over into a purer state and comes close to an emotion. Why don't I dare, simply because I am afraid, I don't dare to live that way because I am afraid for other people, I am afraid that they will not understand what is really the most precious part of me. Sometimes in prayer I don't mind because that is the only time that God might hear it and I will say 'but He hears it, it is not a prayer that ought to be uttered in the presence of other people' and sometimes I feel I have it and I know that if I start to show it then someone may not understand it at all because it is not understood on the level where I have meant it. What do I do with it? I hold it, I hold it to myself, it is not as yet meant to be presented to the word, it is that what is most precious in me but it has to stay within me for sometime because if I let it go I get hurt and I don't want to get hurt and as a result I would withdraw and I would eliminate that what is really the most precious part of me and which ultimately would give me hope for further growth. So with that and particularly when my feelings gradually start to develop a little more and I live by them, that is that I want to use them for different purposes expressing them sometimes in activities of art, or expressing them in an activity of science or field research that then at such a time when I have converted them it is all right because it is not the pure feeling any more,

but when it is this feeling, I have it, I know it, I am afraid, I don't want to show it, at the same time I wish to because I have a feeling that if I do that someone else might appreciate or really see what I am and I want to be honest about being able to show it because that is the way I wish to be, I don't want to hide it, I don't want to cover it up. At the same time it is a mistake if it is done prematurely, you see, the only time when this can be done is when the feeling after having experienced it many times, becomes for me permanent. That is there is something then that is within me all the time and stays there, I call it an emotion because it is that kind of a quality and it is not really feeling anymore and then what is the characteristic of this. In the first place there is no desire to show it, it is my own, it is there, I have no interest that someone else will want to know about it. In the second place I can't show it at any one time I wish, and whenever I would show it and it is not understood I'm not hurt because I'm not interested in showing it, I'm interested in the fact that it exists, I'm interested in knowing that my life only has that kind of a value, when this kind of an eternal flame is within me and keeps on burning and because of that that what is my life is constantly in action because it has to fulfill it's particular requirements of remaining alive and you might say of keeping on shining without any wish to affect any one and that everything around me, any kind of an audience, whenever one plays the piano that one is not interested in that kind of an audience to say yes and no and I love it or that whenever I create any product of art that I want to hang it up in order to be admired by many people or that the critics have a good word for me. All of that doesn't make any difference what so ever because that what I wish is to be and to be, like I've said a few times, like the sun, just shining and no more and no shadows whatsoever and that the sun shines on good and bad on earth.

That it will take for me a way, any kind of danger or feeling that perhaps I am misusing it I simply fulfill the function of my life the way it ought to be and then what difference does it make if even God Himself would not acknowledge that I am what I am and at the same time that what I am and that what I am then essentially essence it is really the form of life with me, that is as magnetic center which then at times could be shown and need not be shown and when shown it doesn't (), that with this my life is anchored into some possibility of further growth and that the only way by which I could grow, trying to become conscious that I then have because of this emotional state a link with a level which is higher than I am. How to prevent it when I am in a transitory stage, that I at that time still wish to keep it and at the same time have a fear that it might be affected (?). You see, in such a case I use my body as an expression of my feeling and I wake-up to the fact of my body existing in the form in whichever that behavior may be without wanting to trace, although I know, the trace of the source where it comes from. No one will hurt my body, it only is manifested, I live in my feeling, no one hurts that because they don't know it. I, in being awake, I know where there is a relation between the two but being awake to the manifestation of my body I become invulnerable. I can be because then, instead of my feeling, my mind and my body have taken over and they are not so easily hurt and still they are connected with my feelings which I, for myself, know, and know to be where it is, so that without losing contact I can then present to the outside world something different and whether they like it or not it doesn't matter. So you see there are two ways out, one is the continuation of one's feeling constantly reaching to that what is impossible, finally to the point in which the impossible has been changed into the actuality of existence, and the second is that I temporarily use the manifestation of the rest of my personality in order to protect that what is sacred, and that with this I face the world. This

is one of the reasons why when one wishes to wake-up one starts first with the relationship between the mind and the body and one leaves only the feeling out up to an extent where the feeling is used for making this relationship continuous, as much as I can, you might say, pushing it around from intellect to the body through feeling, again to intellect constantly dependent on that kind of a wish to remain aware and to stay awake and with that then create in myself a dynamic quality which of course will form an equilibrium within myself, this dynamic quality will create the balance because it will function like a gyroscope, having in mind then with my mind, looking towards that what is in the future as a possibility of reaching a goal or an aim that I am constantly pointing in the direction and what is now gyroscope within me never will allow any outside condition to make me deviate from the direction I once set myself to wish to go. This determination in oneself, this question where will I go, what is my aim, what is it that constantly should be with me, that I think about when I get up in the morning and I say to myself another day, for what, and then for what I know, when I know then I do; when I don't know I keep on floundering around because my day is then just the same as any other old day, any day of unconsciousness. Determination is made during the morning when I wake up, when I open my eyes and I wish then at such a time to open the possibility for another eye to become apparent and then that with this I live that day and I don't want to forget it because I am in earnest. My life has a meaning, I know the meaning, if I can follow it I can then reach the possibility of further understanding, if I don't, if I am lazy, if I allow myself to indulge a little too much I forget even what happens in the morning and then fairly often that what happens in the morning and it is represented by a certain form of energy very soon is dissipated because I am a bad manager. One has to try to be alert, alert to that as a possibility in oneself to

develop what ever there is, you might say that is to some extent aspirational because one is really waiting and hoping for something that might happen. Very seldom it is that one is without hope because if that isn't there what is the sense in wanting to continue to live, but if there is a wish for life, if there is a wish of the acknowledgement of one's existence, in whichever way it is and at whatever level it may be that there is still that kind of a hope that I need not always be where I am but that there is a possibility for me to grow out of that, then of course I will use all kinds of means in order to put in my and to put in my heart an ideal that myself in some way, if I can describe it, I'd say it ought to be a conscious man or it ought to be a conscientious~~man~~ man, it ought to be a man with a will, it ought to be harmonious, in all three it ought to be in accordance with what I understand an idea of a concept of objectivity. For me that then if I take it and put it in my pocket, I take it out and look at it, I hold it up in front of me, I look at again and I put it back because as yet I know it is not something that I can wear on my forehead, it is not yet part of me sufficiently that it comes out through my eyes and still it has to be there some day, it'll have to be such a way that no one can miss it and there is this kind of harmony that must come from me because, as I said a little while ago, I become like the sun shining regardless of whatever might happen. You see, whichever way you want to take ideally it doesn't really matter at all provided it gets a hold on you in some place and that place will then become for you the central point from which you start to operate and with which you want to go through life because after all what else is there to work with, a lot of junk and nonsense we are exposed to, or all the political news or Vietnam and all the rest, what is there in this world that is worthwhile, what is there even in this world that is worth fighting for? Fight first for whatever is your own world and to save your own world, that is where the war is taking place, not in Vietnam, right there

within you, the differenced and the difficulties between your mind and your feeling, between that what you feel and what perhaps you should not manifest and still you do. You misunderstanding between an unconscious state and the flashes of moments of consciousness, that is the fight, the fight is the realization of that that you are and what you wish to become and you know in your good moments that it ought to be possible and the fight is against such conditions and the conditions of oneself in which one says, 'why in God's name is it possible that I can stay unconscious like this when I wish to grow,' these are the conditions of war within one, civil war, Gurdjieff calls it, and that is really when one looks at one's own life and you consider it and say what is wrong with it, how come it must be like this, how come it has become like that, why should it continue the way it is. These are the ideas that you have to think about, you see you have to live with them. I'm telling it to you because I won't be here for a little while, keep on thinking that way about yourself, your aim, your life, your possibilities of that to which, as I say, you are entitled to, or that you also have to develop because that's your responsibility. It will not come simply because you wish it, it will only come because you wish to do, to make, to do, not to think, not to feel not even in an ordinary physical activity to lose yourself but really to be and in that being you can do and the doing then applies to that what you know, in the sense that in your ordinary life it is consumed in the activity of yourself under the management, that is the propelling force of your wish and finally being judged and perhaps being used by that what is your 'I' which is for you, for all of us, the voice of God. Small as it is in the beginning and almost inaudible and almost, you might say, with eyes closed of the little 'I' because it is so small it is as not yet sufficiently developed so that even the eye quality of an eye is not as

yet there. This kind of patience I must have because I know what I am, I know how difficult it sometimes is also together with the necessity of the realization that something must be done, that I will do it and sometimes one prays to God to help, one sometimes realized that it is not only in an extension of one's arm towards heaven hoping for the best but that the real sense of life is that what I am, in this kind of a posture with which I now engage that is my feeling in the best way and my thought in the best way and that what is my personality, trying to dedicate it to the possibility of further growth, that's as far as we come on earth and that is as far as it's very beautiful on earth and what is now needed is to die to oneself and to have this figure that I now see with outstretched arms wishing to reach to God for some reason or other it shrinks and shrinks and shrinks and shriveles up. This is what happens to man, this is what should happen so that finally he is loose from everything, of that whatever the earth can give him, free from all kind of vanity, free from all kind of wish to be respected, from all kinds of things that people tell him how wonderful this and that. This man shriveles gradually until he becomes a point, no more, everything is lost, everything is lost at that time, he has found himself because in this, you might call it a shriveling process that what is within him as energies constantly remains there and become more and more compact so that finally in that little bit of a point there is such tremendous force because it is compact, such pressure so that if only the word is said, you might say, that the () is open, that then such a man explodes. This is the insight that one has at a certain time of a realization of objectivity. It is then as if the doors of the heaven are opened and one sees, one has a vision, at such a time one feels as if one is lifted away from earth as if you might say one has exploded from earth in that particular state of () concentration, of losing then from that time on gaining in finding oneself in the direction in which man should go as conscious man, to die as far

as earth is concerned, to live as far as a possibility of a soul, as far as it is possible to use all that, particular road or medium of his feeling and his emotions in the proper that they then carry him like wings toward the possibility of a soul, his intellect and with that goes over into a state of consciousness which if it has momentum enough gradually could go further into cosmic consciousness and unity with His endlessness. Think about these thoughts, consider them while you are by yourself, quiet, when no one else is looking, when you don't have to put on an extra face, when you really can be what you wish to be, when you can let your hair down, when no one is there to criticize you, not even God perhaps because in the beginning he won't be there but maybe he will come every once and a while and you sit and listen in a little chamber of yourself, I think that God every once and a while opens the door and looks at you to see how far you have shrunk and that he only will come in at the time when really you have lost. In order to loose yourself to find yourself and that then He helps you to explode, He helps you to grow, He tells you that 'come, I will show you.' Life has to be like this because then it has a meaning and then you can take it and with that you can be sure that you will never lose it because it will have the earmark of eternity. This is the point one has to make constantly for oneself that one is willing to part with that, to find it in order to be, I first wish wish to be not to be, to lose whatever that personality means, body and a little bit of feeling and some kind of thoughts and a little mental process and that in that now fused into one and it has become a point at such a time and it is that process of pressure, that the energies are converted into a form which is more adaptable to a higher way of living or at least to living on a higher plane, a plane one step ahead () only, perhaps only one step up to the emotional level, perhaps but it is already a great deal to be able to look at the earth as if one is free from it, maybe not entirely but at least the first step has been made. Over the

next three weeks keep on thinking, meditating, Working to the extent that you can. Bring questions, be honest, sincere, consider life worthwhile, but consider life also for all of us a necessity to wake-up, to understand it unless you wake-up you will never see, you will never know. Unless you exchange the thoughts and the feelings into an awareness of yourself in which you can become impartial and eliminate your feelings and if you can be at such a moment of observation an instantaneity, that what is simultaneity, that what is a momentary realization of one's existence. Unless that is there you will never be awake but if it is there you will be awake and then what will you see, what kind of an equilibrium, what kind of poise, what kind of balance, what kind of understanding, what kind of help, what kind of wish, what kind of realization, what kind of knowledge, what kind of realization of knowledge of unity does one have then to such extent one praises the Lord that all of this and even more can be given to anyone who wishes to Work, if he only wishes to Work then He is willing to take away all the obstacles which He knows are in the way without any further questioning and never to have any fear because that what he gains will always be more than any thing he can lose. I hope you can Work, I hope you come, get the stimulus from the groups in whichever way it is it's not always necessary for me to be here, it's a good thing every once and a while that I'm not here to stand on your feet, to see what you need and then continue, continue time and time again, Work, Work, Work there is no other answer because unfortunately we live on this earth and that is the condition on earth which has been created for some reason or other, which we don't know, which we want to find out, that would be the solution for our lives and when it is solved it will be so simple as I say to myself, 'why couldn't I have known it?' But one has to go through this in order to find oneself. So have a good couple of weeks, three weeks I will be away, I'll be back the beginning of February and then, then we will Working a little longer probably, I will

go away again the end of March, this is the kind of year it is going to be, children, you must Work, you must realize that Work is a necessity, if you see it with your conscience, I say, see it with your conscience it is the same as feeling it with your intellect, try to understand it try to see what is at stake and then pray to God that you will be alive, that you will have the strength to take care of your body, that you will be able not to misuse your feelings and that you will not allow energy to go out intellectually on all kinds of nonsensical ideas and that with this, having satisfied the requirements of your personality and having become in that respect, almost I would say, perfect or an expert or unified that then on the basis of that you will be ready to ask God to help you further and to ask Him to teach you how to be in His Work, in the vineyard of the Lord, of helping, of making His task lighter, to help to maintain the universe maybe and to pay for your own existence also maybe, but in any event in that kind of an endeavor and a wish to really be that you for yourself as well as for others could become a certain signpost or a guide or a light which will enable others to see it so that you can help them, help them for that what is required for them. Work for each person, I call it buying and selling, you see both have to go together in order to keep ordinary economy growing, what's the use buying if you don't sell, what's the use selling if you don't buy, you haven't got anything, the production is within you, that is where you make the raw material, convert them into articles that you can sell, what do we get out of the ideas, we take them in, we soak them up, we let them come into one, that is the buying of it, now I wish to sell, it has to be converted into such a form that I now can give in such a way that some one else can buy it from me and in that way I () an equilibrium because I buy and sell and I am the manufacturing plant in between, making that what is more desirable to be bought out of that what for me is ~~more~~ ~~costly~~ the only raw material, This is Work, this is Work in a group, this

is Work in the responsibility of living, this is Work in the sense that when I attend a group that I may have a place one way or another, and at times maybe I have to buy and at times I can sell, I can buy from those who know, I can sell to those who wish to know, these are the functions of such groups, this is the function of being able to understand what Work might mean for yourself and this is the kind of an information, you might say, which you don't get out of a book because it is not written in that way, it is only written that way in the experience of yourself and then when you do recognize it you know, you become part of that totality of psychological economy which is based then on the ability to convert material of this earth into material belonging to the planets and again to convert it further to bring it up to the level of one's soul. How can man living on earth come in contact with God who is not on earth, who might because of the condition of man come to earth in order then to take man from earth, away to that what is His Infinity. I wish you a good couple of weeks, I hope to see you again when I come back. Goodnight everybody.